



# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

Lowell, March 14, 1833.

The fourth Massachusetts Annual Conference of the Methodist Protestant Church, met at Lowell, the 12th day of March, 1833. The Conference opened by reading a portion of Scripture and Prayer.

The following are the Members of Conference.

Elders—\*Joseph Snelling, Thomas F. Norris, \*James Dyates, Thomas Mickell, Jonathan Kenny, Calvin Cummins, John McLeish.

Deacons—Joseph Rumrill, \*Hezekiah Newcomb, Alvah Smith.

The following are Lay Delegates.

From Boston Circuit—James Green, Jonathan Spruce, Samuel Moore, Henry Carrol.

Duxbury Circuit—Samuel W. Josselyn.

Mansfield Circuit—\*William A. Fish.

Lowell Station—\*William Wyman, George Barns.

Those marked thus (\*) were absent.

The Conference proceeded to the election of President—on counting the votes, Thomas F. Norris, was duly elected. John McLeish was elected Secretary.

The characters and sentiments of every minister was examined, one by one, and the question was asked by the President, do you calculate to be governed by the Constitution and Book of Discipline of the Methodist Protestant Church—all passed.

The following resolutions (among others) were unanimously adopted.

1. This Conference gratefully acknowledge the goodness of God, in crowning the labours of the ministers and members of this District, (during the past year) with such encouraging success, and do pledge themselves to renewed exertion to extend this church's present system, to those parts of the District where it is comparatively unknown.

2. That the present circumstances of this District, especially, call for an increasing number of ministers and preachers, and that it is highly important to improve the opening that now offers.

3. That this Conference is solemnly impressed with the conviction that the diffusion of the gospel of Jesus Christ, and the forming of churches on the firm basis of the Constitution and Book of Discipline of the Methodist Protestant Church, is calculated to confer greater and more lasting benefits on the population of free America, than any other means which could be applied.

4. That while this Conference deeply laments the deficiency of the funds to answer the demand for missionary labour; it is cheering to reflect, that such deficiency does not proceed from the falling off of its friends, but from the very signal success of its operations, and it feels the more justified in calling on the members of their

charge to redouble their efforts in order to enable the Conference to redouble its scale of usefulness.

5. That the ordination of John McLeish to Elders' orders,—Joseph Rumrill and Hezekiah Newcomb to Deacons' orders, be valid.

6. That Jonathan Kenny and Alvah Smith, be members of this Conference.

7. That Alvah Smith be elected to Deacons' orders.

8. That the members of this Conference renewedly pledge themselves to be governed by the Constitution, and conform to the Book of Discipline of the Methodist P. Church.

9. That the members of this Conference use their influence to circulate more extensively the Methodist Protestant and Mutual Rights, and Books.

10. That this Conference recommend to the churches in connection with us in the District, to provide in the spring, houses in each circuit and station, for their ministers.

11. That a Camp-meeting be held in Mansfield, Connecticut, to commence on the 22d day of August, 1833.

12. That this Conference tender their sincere thanks to Rev. Thomas F. Norris, for his unabated and persevering zeal in the cause of the Methodist Protestant Church, in this section.

13. That this Conference are well satisfied with the conduct of Rev. Joseph Snelling, (for the last three years) in which he has acted as President, and also tender him their sincere thanks.

14. That the next Annual Conference be held in Malden, on the first Tuesday in April, 1834.

15. That William Wyman, Esq. of Lowell, be Conference Steward.

16. That James Dyates, Calvin Cummins, and Jonathan Kenny, be a Standing Committee, to fill all vacancies in the President's office.

### Appointments of the Preachers.

Thomas F. Norris, President.

Boston Circuit—Joseph Snelling, Superintendent—James D. Yates, Joseph Rumrill, Assistants.

Duxbury Circuit—Calvin Cummins, Superintendent.

Wellfleet Circuit—Hezekiah Newcomb, Superintendent.

Mansfield Circuit—Jonathan Kenny, Superintendent—Alvah Smith, Assistant.

Lowell Station—To be supplied by the President—Thomas F. Norris to act as Superintendent till one is provided—Thomas Mickell, Assistant.

Malden Station—John McLeish.

True copy of the Minutes, attest,

JOHN MCLEISH, Secretary.

### Number of Members.

Boston Circuit,	77
Lowell Station,	27
Malden Station,	55
Mansfield Circuit,	33

Duxbury Circuit,	11
Wellfleet Circuit,	9

Killingby Circuit no return—Last year's return 70, but has sustained loss for want of ministerial help.

Stationed Ministers, 10

Unstationed Ministers, 2

Notwithstanding many difficulties that transpired during the last year, we were enabled to meet once more in our Annual Conference.—The preachers met in good spirits, feeling resolved to engage in renewed exertion to advance the cause of God. During the sitting of Conference the greatest harmony and good feeling prevailed, and at the close of the session, every man (strengthened his hands) went to his work with cheerfulness.

JOHN MCLEISH.

For the Methodist Protestant.

### MARYLAND.

Snow Hill Circuit, Worcester County, Newtown, March 29, 1833.

Dear Brother,—Our last round on this Circuit was perhaps the best and happiest since our organization as a church.

Our love feasts and sacramental occasions were eminently owned and acknowledged by the Great Head of the Church.

There was much union of affection and effort amongst the Episcopal and Protestant Methodists. Many of the former partook with us of the Lord's Supper. We have indeed enjoyed gracious seasons. Amongst those who were deeply concerned for the salvation of their souls there was one old man—he had one daughter in society—another daughter was kneeling by his side—when he arose, he embraced them both. It was a most interesting scene. The father was joined by the pious daughter in shouting the praises of redeeming grace. He and the other daughter joined our class.

I preached at Sandy Hill last Saturday and Sabbath, organized a class, and five members were added to the church. Our first organization occurred about eleven months since.—Twelve then constituted our whole number; we now number *two hundred and twenty-four* members. My heart is in the work of the Lord.—Pray for us, and for the prosperity of our Zion generally.

Yours, &c.

AVRA MELVIN.

For the Methodist Protestant.

### NEW YORK.

Union Square, April 3, 1833.

Dear Brother,—We have closed our protracted meeting at this place—there was much of God's power seen and felt by professors, and several were struck down under the power of Divine Grace, and the glory of the Lord fell like showers upon the new mown grass, and like virgin dew drops upon the smiling flowers of spring. Methodists, Presbyterians and Baptists



drank the exhilarating cordial of life. Some poor sinners found it good for them to call upon his name. There were several converted, for which we, like the angels in heaven, do rejoice.

I will state one case, viz: of a Swiss, who was converted at a protracted meeting, held on this circuit by a brother Williams, of the Methodist Episcopal Church, to which myself, with a number of our brethren were invited, and we accordingly attended. The case was as follows, viz: the Swiss was a Roman Catholic by education and profession, he came to the above meeting with his mind deeply engaged in a chain of reflection, and although he could not speak or understand English—yet strange as it may appear, an arrow from the Almighty's quiver struck his heart, and tears soon proved his pungent conviction, he trembled and cried aloud, and soon the eyes of all were fastened upon him. He arose and blessed the Lord Jesus for what he felt in his heart, pointing to, and smiting his breast and head, saying "in my country we have no Jesus." The crucifix, cross, and Virgin Mary, must be worshipped—and for many years I thought I was doing God service while I embraced these images, but all this time I was an idolater, I worshipped my cross and my images, and prayed to them, and wore a crucifix on my breast, but now I have found Jesus, the Lord of heaven and earth, in my heart the hope of glory?" He now left the house of God, and soon returned with his idols, a crucifix, the Virgin Mary, and cross, and cast them all in the fire, in the presence of the whole congregation, saying "I might have kept them at home, or burnt them at home, but no, no, God said you worshipped them in public, and now burn them in public"—and in his own language he spake with eloquence and power. He stated his anxiety for his wife and daughter, and soon brought them in to be prayed for, and God converted them. Then said he, "O God, I wish all my countrymen were in this good America, for Jesus is in this land of liberty, but in my poor country all are in bondage to the priests. We have no bibles to read there, as you have here—we must ask liberty to read, and then must take the Doway bible." I have strove to state facts in his own words as near as possible. There are several other circumstances connected with this individual's case I might have noticed, but I pass on for the sake of brevity to the following, which took place at our protracted meeting. A gentleman who had been a backslider, to justify himself in sinning against God, he came out a Universalist, and soon subscribed for the Universalist paper, printed in Utica. Notwithstanding he had taken shelter behind this paper wall, under the flashes of Divine truth, his delusive system took fire, and he like Saul of Tarsus, felt the Divine flash, and was unhorsed, and I found him upon his knees, crying "Lord what wilt thou have me to do." He has since passed sentence upon his Universalist papers, that they must be burnt in the public congregation. We have had some additions to the church—and on Sabbath, I expect to baptize several by immersion. We had three very able discourses delivered by J. Cross, an Episcopal brother—brother Baldwin was also very active and useful—brother Goodenough preached several times—a Baptist and Congregational Methodist also labored with us, all with the exception of the latter, left before the meeting closed.

We have appointed a camp meeting to commence at this place on Wednesday, the 19th of June.—Brethren, one and all, of the Genessee

Conference, we cordially invite. Our friends can come within 18 miles of Union Square by water to Oswego; we can say there is a spirit of love and union among the different orders of professing Christians, with few exceptions, and this is confined to a few individuals. From the wicked, and from some who style themselves Universalists, we have great opposition,—they nailed up the door and windows of the house we worshipped in—carried away the stove pipe—cut horses harness of those who came from a distance, and have shaved my horse's tail and mane, and one individual threatened that I would be way-laid and assassinated, because I met the opposers at every turn. As soon as I heard of the threat, I resolved to see the individual, and soon after I reached the place of worship in the evening, I saw him enter the house; I rose from my seat and took him by the arm requesting an interview with him, went to the door, I there stated to him what I had heard; this struck a damp upon him, he found I disregarded him or his threat, and since he has been orderly—there were two others who disturbed the meeting while brother B. was at prayer, these were reported to a neighboring Justice. The storm has partially subsided, and I pray God that it may cease entirely, and that Union Square may not only be united in name, but in reality.

Yours, &c. E. BLISS DARE.

For the Methodist Protestant.

Boston, April 4, 1833.

Dear Brother,—It is with great delight I write these lines, to tell you the Lord has blest us as a church in this City, though I cannot write you of considerable accessions to our number, yet blessed be His name, the earnest cry of his people has come up before him, he has heard the supplication of this church, and we expect to see better days. We have found favor in the eyes of our brethren abroad, and they have extended to us the hand of Christian fellowship. I was always well persuaded, that did our brethren truly know our peculiar situation, they would pity and assist us.

We expect Bro. Witsel, next week, to take charge. Bro. Dale is appointed his assistant. Oh that the Lord would pour upon them his Holy Spirit, that the cause of God may be built up. Bro. Dale has been with us a long time, he has stood with us in affliction with an unshaken confidence—he is a man of God, much devoted to the cause, and intends shortly to settle his business and itinerate.

We hope things with bro. Witsel's help, will wear a very different aspect in a few months. Oh that God would make bare his potent arm to save. And may I have the joy soon to communicate to our friends abroad, what great things the Lord has done for us! There is a good feeling in the church. Though bro. Dale has been left alone a few Sabbaths, he has been supported. Our class and prayer meetings are well attended—love runs from heart to heart, blessed be God. Oh! my brother, pray for us, that we may abound in every good word and work, so will our God smile upon us. Yours, &c.

A SUBSCRIBER.

With what a mixture of fear, reverence, and holy joy, should we open the Bible! the book of truth and happiness! God's heart open to man! And yet the whole, and every part of it secreted from him, and hid under an impenetrable veil till he opens his heart to God.

## RELIGIOUS.

From the Churchman.

THE EXTENSION OF THE CHURCH.

"The field is the world."

THE CONDITION OF THE FIELD.

In our last examination of "the condition of the field," we briefly reviewed the condition of Europe, Africa, and America. It only remains that we dwell for a few moments on the religious state of Asia; and may God grant that the time thus spent may be blessed to the conviction of many, to whom these facts may be presented! God grant that they may awake from their criminal slumbers, and rise up to do the Lord's work before that night come, "in which no man can work." The eyes of Christians in the present day cannot rest upon a nobler field, in which they may put forth their holy exertions. This vast continent contains a population of about 390 millions—more than a third of the population of the whole globe, and yet throughout its vast extent, there is not a voice raised to proclaim the Gospel of Jesus Christ, save the voice of him whom the Christian philanthropy of Europe and America has sent thither to carry the message of salvation. Exceptions there are; but they are small compared with this great and alarming truth. This startling fact then must be recorded on the page of the religious history of man, that 1800 years after the tidings of "peace on earth, and good will toward men" were announced upon the plains of Bethlehem—a vast continent with a population of nearly 400 millions had scarcely heard of the name of the Saviour of mankind. And this statement must be compared with another which will be made in the history of God's church,—that this dreadful destitution, was owing in a great measure to the indifference of professing Christians. We proceed to state the particulars of this great want of the blessings of the Gospel, prevailing throughout this unhappy country.

Turkey in Asia, with a population of more than 12 millions, is given up to the superstition of Mahometanism. Barriers, which to human strength seem almost insurmountable, are opposed to the conversion of the people. The strongest prejudices are entertained for their absurd religion, and the bitterest hatred against the Christian faith. There are a few missionaries in the country labouring zealously for the cause of their Master, and many Jews have been converted to Christianity,—but little impression has as yet been made upon the established religion of the country.

Russian Asia, with a population nearly as large as that of Turkey, is perhaps in a worse condition. Turkey has excited a warm interest in her behalf among the friends of religion in Europe and America. Russian Asia has not. The religious efforts which are made in Turkey, are the efforts of Protestants;—the only religious instruction that Russian Asia receives, is instruction in the ceremonies and superstitions of the Greek Church. We say the *only* instruction;—we may say the *only* instruction, compared with the population. There is one singular fact connected with the superstitions of this country, which deserves notice. One hundred years ago, the idolatry of Buddhism was unknown in the country. Now there are several temples, and more than 400 idolatrous priests in different parts. This circumstance is sufficient to show that the powers of darkness are not idle, now that the Christian world is arising to a sense



of its duty. China, with a population of 170 millions, is sleeping under the enchantments of pagan philosophy and religion; a mighty empire over which Satan holds undisputed sway, and upon which the Christian missionary is scarcely allowed to place his foot. Puffed up with a vain conceit of their superiority over every other nation upon earth, they think themselves wiser than those who would teach them the gospel of CHRIST. The idolatry of the country is patronized by government, and the whole nation is thus retained in ignorance and idolatry, by one of the most arbitrary governments in existence. Yet there are a few upon its borders who by the circulation of the Bible, the Prayer Book, and religious tracts, are endeavoring to produce an impression on the public mind. Preaching thus to a people whom they are not permitted to see, of whom they know but little,—they have in humble faith "cast their bread upon the waters." This bread,—this message of life, has gone forth among the mighty people, and is yet upon its tempestuous journey: but relying on the promise of him whose word never faileth, we trust that "after many days they shall find it." Japan, with its 25 millions, is in a still more deplorable state. The Romish Church formerly established missions upon the island, but these were suppressed as inimical to public order, and the established faith." At present they entertain the most violent hatred against the Christian religion, and often manifest their unholy feelings, by trampling contemptuously upon its sacred symbol,—the cross. In Burmah and Siam, the prospects are more encouraging. The most strenuous exertions have been made to Christianize this people, and these exertions have been crowned with much success. But the work is as yet in its infancy; much, very much remains to be done. Perhaps there is no country for which Christians have done more than for India. There is scarcely a Missionary Society in existence, which has not done something for this country; and the missionary history of India, records the labors, and denials, and deaths, of some of the most devoted men that ever preached the religion of JESUS. Yet these have all labored under great disadvantages. The Hindoos are "wedded to their idols" and their religion is supported by a philosophy, which is conceived in proportion to its absurdity. It is a religion which superadds the misery of the body, to the death of the soul,—it is a religion which is abhorrent to every feeling of humanity;—which severs the social relations and brutalizes the affections;—it is a religion which seems to be one of the most cruel devices of Satan, to inflict upon man the greatest possible amount of apprehension, and suffering, and woe. Such is the religion which supplies all the consolation in time, all the hopes for eternity, possessed by 130 millions.

This then is the moral condition of Asia: and such is the prospect presented to the eye of the Christian, as he looks forth upon her territory of more than 12 millions of square miles, and her population of nearly 400 millions. And such as we have presented it to you is the condition of the world. Spiritual ignorance in one place, and knowledge misimproved in another;—gross superstition here, and refined unbelief there, are holding dominion over the minds of men. Is there any sincere follower of the Lord JESUS, any one who believes that the loss of the soul would not be compensated by the acquisition of worlds, that can look with indifference upon such a scene? Can such behold infidelity and su-

perstition sweeping millions away to eternal death upon their dark waters, without putting forth one exertion to save them? O no. Tell such a one of the condition of the world, and he will say, "Is this true? are my own brethren,—my own kinsfolk and acquaintance,—are millions in other lands perishing for lack of the bread of life? Then I will go to my heavenly Father,—I will pray with all the earnestness that grace can supply,—I will labor and strive,—I will exert influence and talents,—I will give of the substance which God has bestowed upon me,—if I may but save but one soul—if I may but add one blessed spirit to the companies of heaven." Estimating the population of the whole globe at 800 millions, there are at least 500 millions of these entirely destitute of Christian instruction. There are about 550 missionaries employed by all the different Missionary Societies in existence. Allowing 500 of these to be employed among the Heathens, there will be one missionary for every million of the Heathen. Would to God we had language persuasive enough to induce men to think but for one moment on truths so alarming. Would to God we could seize for one moment the eloquence that rests upon the lips of the highest archangel standing before the throne of the Almighty, to urge upon men the claims of dying millions.—Professing Christian! follower of the LORD JESUS CHRIST, thou who hast been redeemed by his most precious blood, hast thou never heard that there are numbers perishing in heathen lands,—that there are numbers of thine own brethren perishing at thine own threshold for want of that food on which thou art feasting? And do you know that the wealth which you squander from day to day, may be instrumental in saving these your dying fellow-mortals? And do you think that when you stand before the judgment-seat of CHRIST "to give an account for the deeds done in the body," you will be able to say, "I did all that I could for the spread of the Gospel of CHRIST?" There is every reason to believe that by contributing a due proportion of your substance, you might be instrumental in the salvation of many souls. If then through your neglect in performing your duty, these souls perish, may not God say to you as he said to the prophet, "Their blood will I require at thy hand?" But no,—we are addressing Christians; we will rather beseech them by the love they bear to their Lord and Master,—by their love for the souls of their brethren, to "come up to the help of the LORD." A great work has been begun in Christendom,—"the host is going forth to the fight, and shouting for the battle;" "the LORD their God is with them,—the shout of a king is among them." The great warfare between the powers of light and darkness has already commenced, and the strife should now be who will be foremost in the combat. There is help enough on our side. God is with us,—Christ is with us,—The Holy Spirit is with us,—angels and the spirits of just men made perfect, are bending from their thrones in heaven to witness the issue of this day's warfare. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Let us gird ourselves for the conflict, and go forth "looking unto JESUS, the author and finisher of our faith;" let us "fight a good fight" under the banners of "the Captain of our salvation;" let us be "faithful unto death," and we shall receive "a crown of life."

Z.

ECCLESIASTICAL.

For the Methodist Protestant.

Mr. Editor,—In your 16th No. *Laicus* proposes, "that the General Conference, should make a rule, authorising Annual Conferences, where need may be, to form (each one for its own district) itself into a judicial body, for one or more days of its session, to hear and determine, complaints against churches or parties in a church, with power to propose terms of adjustment—and with power to expel a church, or a party, or parties, in a church, on the same principles, and for the same causes, as is provided for the expulsion of individual members of a church."

To understand the proposition clearly, it will be necessary to state the principles on which individual members are tried, and the causes for which they may be expelled. The fifth elementary principle declares that "Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines, or for the neglect of duties enjoined by the word of God." On this elementary principle is founded the 13th Article of the Constitution, headed "Judiciary Principles," and reads:—

"1. All offences condemned by the word of God, as being sufficient to exclude a person from the kingdom of grace and glory, shall subject ministers, preachers and members, to expulsion from the Church.

2. The neglect of duties required by the word of God, or the indulgence in sinful words and tempers, shall subject the offender to admonition; and if persisted in, after repeated admonitions, to expulsion.

3. For preaching or disseminating unscriptural doctrines, affecting the essential interests of the christian system, ministers, preachers, and members, shall be liable to admonition; and, if incorrigible, to expulsion: Provided always, that no minister, preacher or member, shall be expelled for disseminating matters of opinion alone, except they be such as are condemned by the word of God.

4. All officers of the church shall be liable to removal from office for mal-administration."

Here we have in detail, the causes for which individual members and ministers may be expelled. The following article (fourteenth) secures to every minister and member certain privileges in relation to trials and expulsions, and reads:

"1. In all cases of accusation against a minister, preacher, or member, the accused shall be furnished by the proper authorities, with a copy of the charges and specifications, at least twenty days before the time appointed for the trial; unless the parties concerned prefer going into trial on shorter notice. The accused shall have the right of challenge; the privilege of examining witnesses at the time of trial; and of making his defence in person or by representative; provided such representative be a member of the church.

2. No minister, or preacher, shall be expelled, or deprived of church privileges, or ministerial functions, without an impartial trial before a committee, of from three to five ministers or preachers, and the right of appeal; the preachers, to the ensuing quarterly conference; the ministers to the ensuing annual conference.

3. No member shall be expelled or deprived of church privileges, without an impartial trial before a committee of three or more lay mem-



drank the exhilarating cordial of life. Some poor sinners found it good for them to call upon his name. There were several converted, for which we, like the angels in heaven, do rejoice.

I will state one case, viz: of a Swiss, who was converted at a protracted meeting, held on this circuit by a brother Williams, of the Methodist Episcopal Church, to which myself, with a number of our brethren were invited, and we accordingly attended. The case was as follows, viz: the Swiss was a Roman Catholic by education and profession, he came to the above meeting with his mind deeply engaged in a chain of reflection, and although he could not speak or understand English—yet strange as it may appear, an arrow from the Almighty's quiver struck his heart, and tears soon proved his pungent conviction, he trembled and cried aloud, and soon the eyes of all were fastened upon him. He arose and blessed the Lord Jesus for what he felt in his heart, pointing to, and smiting his breast and head, saying "in my country we have no Jesus." The crucifix, cross, and Virgin Mary, must be worshipped—and for many years I thought I was doing God service while I embraced these images, but all this time I was an idolater, I worshipped my cross and my images, and prayed to them, and wore a crucifix on my breast, but now I have found Jesus, the Lord of heaven and earth, in my heart the hope of glory!" He now left the house of God, and soon returned with his idols, a crucifix, the Virgin Mary, and cross, and cast them all in the fire, in the presence of the whole congregation, saying "I might have kept them at home, or burnt them at home, but no, no, God said you worshipped them in public, and now burn them in public"—and in his own language he spake with eloquence and power. He stated his anxiety for his wife and daughter, and soon brought them in to be prayed for, and God converted them. Then said he, "O God, I wish all my countrymen were in this good America, for Jesus is in this land of liberty, but in my poor country all are in bondage to the priests. We have no bibles to read there, as you have here—we must ask liberty to read, and then must take the Doway bible." I have strove to state facts in his own words as near as possible. There are several other circumstances connected with this individual's case I might have noticed, but I pass on for the sake of brevity to the following, which took place at our protracted meeting. A gentleman who had been a backslider, to justify himself in sinning against God, he came out a Universalist, and soon subscribed for the Universalist paper, printed in Utica. Notwithstanding he had taken shelter behind this paper wall, under the flashes of Divine truth, his delusive system took fire, and he like Saul of Tarsus, felt the Divine flash, and was unhorsed, and I found him upon his knees, crying "Lord what wilt thou have me to do." He has since passed sentence upon his Universalist papers, that they must be burnt in the public congregation. We have had some additions to the church—and on Sabbath, I expect to baptize several by immersion. We had three very able discourses delivered by J. Cross, an Episcopal brother—brother Baldwin was also very active and useful—brother Goodenough preached several times—a Baptist and Congregational Methodist also labored with us, all with the exception of the latter, left before the meeting closed.

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Yours, &c. E. BLISS DARE.

For the Methodist Protestant.

Boston, April 4, 1833.

Dear Brother,—It is with great delight I write these lines, to tell you the Lord has blest us as a church in this City, though I cannot write you of considerable accessions to our number, yet blessed be His name, the earnest cry of his people has come up before him, he has heard the supplication of this church, and we expect to see better days. We have found favor in the eyes of our brethren abroad, and they have extended to us the hand of Christian fellowship. I was always well persuaded, that did our brethren truly know our peculiar situation, they would pity and assist us.

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Yours, &c. A SUBSCRIBER.

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## RELIGIOUS.

From the Churchman.

### THE EXTENSION OF THE CHURCH.

"The field is the world."

#### THE CONDITION OF THE FIELD.

In our last examination of "the condition of the field," we briefly reviewed the condition of Europe, Africa, and America. It only remains that we dwell for a few moments on the religious state of Asia; and may God grant that the time thus spent may be blessed to the conviction of many, to whom these facts may be presented! God grant that they may awake from their criminal slumbers, and rise up to do the Lord's work before that night come, "in which no man can work." The eyes of Christians in the present day cannot rest upon a nobler field, in which they may put forth their holy exertions. This vast continent contains a population of about 390 millions—more than a third of the population of the whole globe, and yet throughout its vast extent, there is not a voice raised to proclaim the Gospel of JESUS CHRIST, save the voice of him whom the Christian philanthropy of Europe and America has sent thither to carry the message of salvation. Exceptions there are; but they are small compared with this great and alarming truth. This startling fact then must be recorded on the page of the religious history of man, that 1800 years after the tidings of "peace on earth, and good will toward men" were announced upon the plains of Bethlehem—a vast continent with a population of nearly 400 millions had scarcely heard of the name of the Saviour of mankind. And this statement must be compared with another which will be made in the history of God's church,—that this dreadful destitution, was owing in a great measure to the indifference of professing Christians. We proceed to state the particulars of this great want of the blessings of the Gospel, prevailing throughout this unhappy country.

Turkey in Asia, with a population of more than 12 millions, is given up to the superstition of Mahometanism. Barriers, which to human strength seem almost insurmountable, are opposed to the conversion of the people. The strongest prejudices are entertained for their absurd religion, and the bitterest hatred against the Christian faith. There are a few missionaries in the country labouring zealously for the cause of their Master, and many Jews have been converted to Christianity,—but little impression has as yet been made upon the established religion of the country.

Russian Asia, with a population nearly as large as that of Turkey, is perhaps in a worse condition. Turkey has excited a warm interest in her behalf among the friends of religion in Europe and America. Russian Asia has not. The religious efforts which are made in Turkey, are the efforts of Protestants;—the only religious instruction that Russian Asia receives, is instruction in the ceremonies and superstitions of the Greek Church. We say the *only* instruction;—we *may* say the *only* instruction, compared with the population. There is one singular fact connected with the superstitions of this country, which deserves notice. One hundred years ago, the idolatry of Buddhism was unknown in the country. Now there are several temples, and more than 400 idolatrous priests in different parts. This circumstance is sufficient to show that the powers of darkness are not idle, now that the Christian world is arising to a sense



of its duty. China, with a population of 170 millions, is sleeping under the enchantments of pagan philosophy and religion; a mighty empire over which Satan holds undisputed sway, and upon which the Christian missionary is scarcely allowed to place his foot. Puffed up with a vain conceit of their superiority over every other nation upon earth, they think themselves wiser than those who would teach them the gospel of Christ. The idolatry of the country is patronized by government, and the whole nation is thus retained in ignorance and idolatry, by one of the most arbitrary governments in existence. Yet there are a few upon its borders who by the circulation of the Bible, the Prayer Book, and religious tracts, are endeavoring to produce an impression on the public mind. Preaching thus to a people whom they are not permitted to see, of whom they know but little,—they have in humble faith "cast their bread upon the waters." This bread,—this message of life, has gone forth among the mighty people, and is yet upon its tempestuous journey: but relying on the promise of him whose word never faileth, we trust that "after many days they shall find it." Japan, with its 25 millions, is in a still more deplorable state. The Romish Church formerly established missions upon the island, but these were suppressed as inimical to public order, and the established faith." At present they entertain the most violent hatred against the Christian religion, and often manifest their unholy feelings, by trampling contemptuously upon its sacred symbol,—the cross. In Burmah and Siam, the prospects are more encouraging. The most strenuous exertions have been made to Christianize this people, and these exertions have been crowned with much success. But the work is as yet in its infancy; much, very much remains to be done. Perhaps there is no country for which Christians have done more than for India. There is scarcely a Missionary Society in existence, which has not done something for this country; and the missionary history of India, records the labors, and denials, and deaths, of some of the most devoted men that ever preached the religion of Jesus. Yet these have all labored under great disadvantages. The Hindoos are "wedded to their idols" and their religion is supported by a philosophy, which is conceived in proportion to its absurdity. It is a religion which superadds the misery of the body, to the death of the soul,—it is a religion which is abhorrent to every feeling of humanity;—which severs the social relations and brutalizes the affections;—it is a religion which seems to be one of the most cruel devices of Satan, to inflict upon man the greatest possible amount of apprehension, and suffering, and woe. Such is the religion which supplies all the consolation in time, all the hopes for eternity, possessed by 130 millions.

This then is the moral condition of Asia: and such is the prospect presented to the eye of the Christian, as he looks forth upon her territory of more than 12 millions of square miles, and her population of nearly 400 millions. And such as we have presented it to you is the condition of the world. Spiritual ignorance in one place, and knowledge misimproved in another;—gross superstition here, and refined unbelief there, are holding dominion over the minds of men. Is there any sincere follower of the Lord Jesus, any one who believes that the loss of the soul would not be compensated by the acquisition of worlds, that can look with indifference upon such a scene? Can such behold infidelity and su-

perstition sweeping millions away to eternal death upon their dark waters, without putting forth one exertion to save them? O no. Tell such a one of the condition of the world, and he will say, "Is this true? are my own brethren,—my own kinsfolk and acquaintance,—are millions in other lands perishing for lack of the bread of life? Then I will go to my heavenly Father,—I will pray with all the earnestness that grace can supply,—I will labor and strive,—I will exert influence and talents,—I will give of the substance which God has bestowed upon me,—if I may but save but one soul,—if I may but add one blessed spirit to the companies of heaven." Estimating the population of the whole globe at 800 millions, there are at least 500 millions of these entirely destitute of Christian instruction. There are about 550 missionaries employed by all the different Missionary Societies in existence. Allowing 500 of these to be employed among the Heathens, there will be one missionary for every million of the Heathen. Would to God we had language persuasive enough to induce men to think but for one moment on truths so alarming. Would to God we could seize for one moment the eloquence that rests upon the lips of the highest archangel standing before the throne of the Almighty, to urge upon men the claims of dying millions.—Professing Christian! follower of the Lord Jesus Christ, thou who hast been redeemed by his most precious blood, hast thou never heard that there are numbers perishing in heathen lands,—that there are numbers of thine own brethren perishing at thine own threshold for want of that food on which thou art feasting? And do you know that the wealth which you squander from day to day, may be instrumental in saving these your dying fellow-mortals? And do you think that when you stand before the judgment-seat of Christ "to give an account for the deeds done in the body," you will be able to say, "I did all that I could for the spread of the Gospel of Christ?" There is every reason to believe that by contributing a due proportion of your substance, you might be instrumental in the salvation of many souls. If then through your neglect in performing your duty, these souls perish, may not God say to you as he said to the prophet, "Their blood will I require at thy hand?" But no,—we are addressing Christians; we will rather beseech them by the love they bear to their Lord and Master,—by their love for the souls of their brethren, to "come up to the help of the Lord." A great work has been begun in Christendom,—"the host is going forth to the fight, and shouting for the battle;" "the Lord their God is with them,—the shout of a king is among them." The great warfare between the powers of light and darkness has already commenced, and the strife should now be who will be foremost in the combat. There is help enough on our side. God is with us,—Christ is with us,—The Holy Spirit is with us,—angels and the spirits of just men made perfect, are bending from their thrones in heaven to witness the issue of this day's warfare. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Let us gird ourselves for the conflict, and go forth "looking unto Jesus, the author and finisher of our faith;" let us "fight a good fight" under the banners of "the Captain of our salvation;" let us be "faithful unto death," and we shall receive "a crown of life."

Z.

## ECCLESIASTICAL.

For the Methodist Protestant.

Mr. Editor,—In your 15th No. *Laicus* proposes, "that the General Conference, should make a rule, authorising Annual Conferences, where need may be, to form (each one for its own district) itself into a *judicial* body, for one or more days of its session, to hear and determine, complaints against churches or parties in a church, with power to propose terms of adjustment—and with power to expel a church, or a party, or parties, in a church, on the same principles, and for the same causes, as is provided for the expulsion of individual members of a church."

To understand the proposition clearly, it will be necessary to state the principles on which individual members are tried, and the causes for which they may be expelled. The fifth elementary principle declares that "Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines, or for the neglect of duties enjoined by the word of God." On this elementary principle is founded the 13th Article of the Constitution, headed "*Judiciary Principles*," and reads:—

"1. All offences condemned by the word of God, as being sufficient to exclude a person from the kingdom of grace and glory, shall subject ministers, preachers and members, to expulsion from the Church.

2. The neglect of duties required by the word of God, or the indulgence in sinful words and tempers, shall subject the offender to admonition; and if persisted in, after repeated admonitions, to expulsion.

3. For preaching or disseminating unscriptural doctrines, affecting the essential interests of the christian system, ministers, preachers, and members, shall be liable to admonition; and, if incorrigible, to expulsion: Provided always, that no minister, preacher or member, shall be expelled for disseminating matters of opinion alone, except they be such as are condemned by the word of God.

4. All officers of the church shall be liable to removal from office for mal-administration."

Here we have in detail, the causes for which individual members and ministers may be expelled. The following article (fourteenth) secures to every minister and member certain privileges in relation to trials and expulsions, and reads:

"1. In all cases of accusation against a minister, preacher, or member, the accused shall be furnished by the proper authorities, with a copy of the charges and specifications, at least twenty days before the time appointed for the trial; unless the parties concerned prefer going into trial on shorter notice. The accused shall have the right of challenge; the privilege of examining witnesses at the time of trial; and of making his defence in person or by representative; provided such representative be a member of the church.

2. No minister, or preacher, shall be expelled, or deprived of church privileges, or ministerial functions, without an impartial trial before a committee, of from three to five ministers or preachers, and the right of appeal; the preachers, to the ensuing quarterly conference; the ministers to the ensuing annual conference.

3. No member shall be expelled or deprived of church privileges, without an impartial trial before a committee of three or more lay mem-



bers, or before the society of which he is a member, as the accused may require, and the right of an appeal to the ensuing quarterly conference; but no committee man who shall have sat on the first trial, shall sit on the appeal; and all appeals shall be final."

We conceive that all this is as it should be in relation to accused *individuals*; but we cannot see how those *principles and causes* could be made the order of procedure "against churches, or parties in a church," by a "judicial body," composed of the members of an annual conference. All offences recognized by article 13—and all the privileges enumerated in article 14, relate properly to *individuals*, and ample provision is made in the discipline for carrying them out in application to individuals. If there be "*parties*" in a church, and individuals of either party commit any offences, recognized by article thirteen, the mode of procedure is pointed out, and the offender may be punished agreeably to rule. But *trying and expelling* "a church, or a party, or parties, in a church, on the same principles and for the same causes, as is provided for the expulsion of individual members of a church," does appear to us to be impracticable; and, if attempted, would produce difficulties, innumerable, and perplexities without end.

There might, however, be provision made by the general conference for the creation of an umpire within the bounds of an annual conference, to hear and determine on party questions in churches, "clothed with power to propose terms of adjustment." Such an umpire would doubtless be of service when the members of a church could not settle the questions in dispute. But no umpire should be clothed with power to coerce by expelling a church, a party, or even a single individual.

To "expel (or rather to disown) a church for nonconformity" to the constitution and discipline, is a matter entirely different from the preceding, and does not necessarily involve considerations of a moral character, neither is there any necessity to perform an act of expulsion against a nonconforming church; for so soon as a church shall have *officially* declared its purpose to disregard the provisions of the constitution and discipline, it expels itself; and the annual conference has no power to "continue it in connexion with this association" of churches, by appointing stationed preachers to serve it as pastors. For example, suppose a station called A. *officially* determine that they will not hold quarterly conferences, leaders meetings and class meetings. This act would constitute a violation of the constitution and discipline, and would subject the church to the penalty contained in the fourth article. All that would be necessary for the annual conference to know in the case, is, that said station has *officially* determined not to "conform to the constitution and discipline." The station itself having performed the excision by its own act of nonconformity, the conference, therefore, would consider it as out of connexion with the Methodist P. Church, and send it no preachers. There might be, and doubtless would be, a minority in the station opposed to the act of the majority, but that minority would have to seek redress in another way; either by organizing a new church, or distributing itself into other churches, where the persons constituting said minority could enjoy the privileges of an Associated Methodist Church.

MARCUS.

For the Methodist Protestant.

#### RELIGIOUS LOVE.

Decision of character is very important and necessary in those who would be on the Lord's side. Fluctuating principles are entirely useless. To halt between God and the world, is a sure sign our hearts are not right in the sight of Jehovah. If we would be prompt, firm to our purpose, and altogether persuaded to be christians, we must be decided. "If any man will be my disciple, let him deny himself, take up his cross and follow me," are the words of the blessed Jesus. Without this self-denying principle we cannot obtain the friendship of God. When self rules, pure religion is despised, and the commands of the Almighty disregarded; but when this usurper is dethroned, and he whose right it is to reign, ascends the throne of our affections,—the soul breathes the pure atmosphere of peace, and holds sweet communion with a present God.

The religion of Jesus Christ is a bright and glorious light, shining in a dark world; it has brought life and immortality to light: it is like the sun of day which rises in the east to crown the earth with glory, and revive nature with his genial warmth. Before the lighting down of its countenance, ignorance disappears; the solitary places are made glad, and the wilderness turned into a fruitful field. Without the knowledge of God, and Jesus Christ whom he has sent, which religion alone teaches, eternity is a vast unknown void, and not a ray of hope beams on the gloomy soul. When man became subject to sorrow, and was driven from a lost paradise to wander through the dreary mazes of this vale of tears, a God of love had pity on his fallen condition; and a beam of hope and of promise cheered his fainting spirits. "The seed of the woman shall bruise the serpent's head." It was love, Almighty love, that brought the blessed tidings of redeeming mercy to ruined man. It was unparalleled love that led the blessed Jesus, without a murmur, through a life of toils and perils; that induced him to submit to pain and suffering, and sustained him under the mountain pressure of man's accumulated guilt. Here the wonders of redeeming love are displayed in all their matchless excellencies before the admiring eyes of men and angels. God no longer speaks in thunder from Sinai's summit; the most Holy upon the cross has stilled the tempest. Before the crucified the thick clouds are dispelled: He has laid a solid foundation for our hopes, and opened a way for the ransomed of the Lord "to return to Zion with everlasting joy and gladness upon their heads." It is free to all, without any respect to nation, rank or order. For "God is no respecter of persons," but in every nation, he that feareth him, and worketh righteousness is accepted with Him." The love of God manifested to the soul, produces love to God, and love to man. The perfect christian loves God with all his heart, might, mind, and strength. The whole man is given up, and the whole heart surrendered to the Supreme control of God, who is love. "Love is the fulfilling of the law," and where there is no love there can be no religion. If we love God, we shall keep his commandments, there will be a willing obedience. We cannot know and love God without his spirit witnessing with ours that we are his children. Has God said to us, live, "for I have found a ransom." Has he opened our eyes to "behold the light of the glory of God, shining in the face of Jesus Christ?" Have "old things passed away and all things

become new?" Are we partakers of the precious "faith once delivered to the saints?" Is pure and undefiled religion enthroned in our affections and exemplified in our lives?—If so, we love the brethren, and not only those that love us, but our enemies, those who persecute and say all manner of evil against us falsely. The principle of love knows no bounds, it is limitless and vast as eternity. We must "not love in word only, but in deed and in truth." Religion may engage our attention, and we may have its forms, while destitute of the power that produces the fruits of the Spirit. "We are not to be hearers of the word only, but doers." No obstacle should deter us from striving to do good: no enemies dishearten us, and no exertions weary us. We must not call ourselves christians while our conduct is at variance with our profession. Are our hearts keenly alive to the sufferings of our fellow-creatures? and do we like the Priest and the Levite, "pass by on the other side?" it cannot be. How many of us have the lucid proofs of this blessed principle of love in our souls, by saying from the heart in the presence of God, "the causes I knew not, I searched out." Do we visit the sick and the afflicted, and pray with them, and point them to the cross of Christ? Have we that benevolence that leads us to garrets, and cellars, and prisons, or wherever we can do good or administer comfort? "The blessing of those ready to perish," is worth more than all the blessings of kings and nobles. The pious, humble soul, who, like his blessed master, "is going about doing good" to the best of his ability, is modest and unassuming; the feeling of his heart is "Lord, when saw we thee hungry or thirsty, and administered to thee?" If our enemy is in distress, our hand must be stretched out to him also; "if thine enemy hunger, feed him; if he thirst, give him drink;" give him proof that we desire his welfare. In fine, we must imitate our glorious Lord. "Hereby know we the love of God, because he laid down his life for us," his enemies. "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." Wonder, Oh heavens! and be astonished, Oh earth! at the stupendous love of Christ, which the cruel hatred of an ungrateful world could not extinguish; that astonishing meekness which no malicious treatment could overwhelm; and that unprecedented spirit of forgiveness which invites poor sinners to take shelter in that precious side they have pierced.

"He sunk beneath our heavy woes,  
To raise us to his throne;  
There's not a gift his hand bestows,  
But cost his heart a groan."

Oh Christians, followers of the meek and lowly Jesus, have our brethren in any way injured us? Are we conscious we suffer wrongfully? Let us take the word of God for our rule, and bear patiently. Before our brethren can do any thing intentionally to injure us, they must depart from the Lord, or have never been soundly converted. Oh, then instead of "breathing out slaughter," like Saul of Tarsus, and making our complaints in the air, let us "put on bowels of compassion," and in the bitterness of our souls pour out all our griefs to God; there alone we can get redress. If we should follow our offending brethren with expostulations, we have little to expect, while their hearts are alienated from



God. But when we obtain audience from the court of heaven, we can present their case, and pray God to show them their true state. And we should stand in perfect readiness to meet their return with open arms. Oh, what is a fellow creature's sin against us to our accumulated transgressions against God, like mountains heaped on mountains. And yet our sins are represented as "bound on the head of the Scape Goat, and carried away into a land of everlasting forgetfulness." Oh my brethren, can we not forgive like a God? He alone is able to inspire us with that spirit that will enable us to pray with our suffering Lord, "Father forgive." Ministers of the Prince of Peace, are you crying between the porch and the altar, "spare thy people, Oh God?" "Arm of the Lord, awake as in ancient days, as in the generations of old?" The present time is fraught with the most interesting consequences. The foundation has been laid to raise up a free church,—it is the cause of God. And now what "wait we for." Is the Lord's arm shortened that he cannot save? or his ear dull that he cannot hear? No, verily, He is unchangeably "the same yesterday, to-day and forever." What a glorious building would our infant church soon present, if every member was a polished living stone, and came into their proper place. How would the grand edifice go up, "till the top stone should be raised with shouting, crying grace, grace, unto it." Its basis is immovable, deep and wide, resting on the rock of ages. "Oh Lord, who is like unto thee, glorious in holiness, and fearful in praises, doing wonders." Equipped with evangelical truth, we can force our way through every difficulty that impedes our march, and take possession of the goodly land. "Our weapons must not be carnal, but mighty, through God, to the pulling down of strong holds." Oh that our ministers might be fired with holy zeal, commensurate with the magnitude of their calling; they bear the most responsible commission ever committed to mortal hands, to watch for souls that can never die. "Who is sufficient for these things?" Blessed be God, he "sends them not a warfare at their own charge." He cheers them with the promise, "lo! I am with you always, even unto the end of the world." May God in mercy anoint his servants afresh, and may they fearlessly stand up in the camp of Israel, and cry aloud, "Who is on the Lord's side?"

A PATRON.

For the Methodist Protestant.

#### COMPOSITION OF ANNUAL CONFERENCES.

Mr. Editor,—In a late number of your paper, a writer over the signature "Itinerant" asks information on this important subject; and in a still later number, another attempts to give it, over the signature of a "Member of the Convention." As a Member of the Convention, I beg leave also to give through the same medium, my views of this subject. I admit the accuracy of the sketch of conventional procedure in article 7th, 1 section, of the original draft submitted to the convention; and on that sketch I beg leave to offer some reflections. It stands thus in said draft: "The Annual Conference (shall be) composed of all the itinerant ministers belonging to the district, and of one delegate from each circuit and station." Had the article passed in this simple form, any Methodist would have understood it: and Itinerant tells you, had it so passed, he should have asked no information. Why did a brother from the north move an erasure of the word itinerant? and

another from the west, his amendment to the article? And why, after much debating, was the article submitted to a committee? I say, why all this conventional labor upon an article so simple, so unequivocal, so easy of comprehension? Why, sir, for the plainest reason imaginable;—because a majority of that convention were determined to have no such thing without defining and limiting it. And but for the following definition of the word itinerant, given in the report of the committee, "That is, all ministers properly under the stationing authority of the conference," it never would have passed the convention. For one, I opposed the article without the definition, but advocated it with the definition: nor was I alone in this view; the convention understood this article as amended, or with the definition, in a different sense from what they did, without the definition, or why did they pass it, as amended, after having positively refused to pass it, without the amendment? And what was that different sense, sir? I ask for one, and I know I respond the sentiments of many who advised with me during the debate. It was this,—1st. That the stationing authority being vested in the whole conference, there was no good reason to fear any abuse of it. 2d. That the conference, possessing power as it did, to regulate the extent of circuits and stations at pleasure, could accommodate men of families, of age or infirmity, who possess valuable talents, with appointments suitable to their circumstances in life, and thereby secure to the connexion the benefit of mature talent. 3d. That the right of appeal, if reverse to rational probability, the conference should make an unreasonable appointment, gave a shield to an experienced minister, who could but decline an appointment if no redress was allowed. And although valuable brethren censure the constitution itself, especially here, yet I confess, the more I contemplate this article, the more I admire it. 1st. Because it gives to a free christian community the power to select, through their representatives, their accredited functionaries, denominated itinerant ministers; and such representatives in conference having power to modify circuits and stations at pleasure, can accommodate any minister, however numerous his family, however aged or infirm in body, if they please to do so, in order to secure the benefit of his talents. 2. Because under this view, every minister may offer his services to conference with definite information respecting the amount of service his health, or other circumstances, will enable him to render. If they give him an appointment, well: if not, he should not complain. He has the right to offer; they have the right to reject. They are not bound to receive any who cannot be efficiently employed. And any minister being able to labor, and yet being unwilling to receive any amount of official service, is unfit for a seat in the annual conference; and in truth, for the office of a minister. These were my views on the floor of the convention.—I doubt not but they are both constitutional and scriptural, and as yet I have found no cause to change them. It is not the great extent of travelling that constitutes ministerial itinerancy even in the Methodist Episcopal Church, but obedience to the stationing power. Among them, this is with their bishops, and admits of no appeal. Will any one contend that this is not consistent with the words "properly and efficiently?" If a minister consent to receive under the stationing authority of conference, the pastoral superintendence of one, two, or three con-

gregations, liable to a change annually, biennially, or triennially, as may be, and the conference assign him such superintendence, is he not as properly under the stationing power as the man who travels every day in the week, and superintends twenty congregations? And does efficiently employed, mean "constantly travelling from one place to another, and constantly trying to preach?" "Efficiently employed," has reference to talents and circumstances. If the applicant having useful talents, and a suitable field for their exercise is before the conference, whether in view of one congregation or twenty, and the stationing power assign him said field, he is efficiently employed. All this appears to me reasonable, constitutional, and scriptural. The concluding remarks of your correspondent "A Member of the Convention," on the resolution of the brother from Baltimore, I think irrelevant or misapplied. If my memory does not fail me, that resolution was opposed on a very different ground from that indicated by your correspondent. On its introduction, another brother from Baltimore, (a minister, and the mover was a minister,) opposed it, on the ground of injustice and oppression; stating that a pledge of service, without the right of reward, was vassalage indeed, and that if he labored for nothing, it must be where he pleased, when he pleased, or not at all. It was upon that ground the resolution failed, and not upon the ground of its opposition to itineracy. I was consulted about the resolution prior to its introduction, and the sensibilities excited under its investigation, will be long remembered by many of us. For one, I thought the rights of the senior ministry sufficiently guarded by the article now under consideration: otherwise, had I been able, I would have hurled seven thunders upon it. As it is, in my poor way I sustained it. It is certainly absurd to station ministers in a part of a circuit, and then to give to others the superintendence over them and their congregations: this is confusion, and must lead to every evil work. But if a conference had official talent sufficient to supply every pulpit with an able minister, and every congregation were able to sustain a minister, and the stationing authority were to make the appointments accordingly, and the ministry were to consent to receive such appointments, subject to annual or biennial changes, who would pronounce such an arrangement unconstitutional? and who in his senses would deplore such a state of things? But if from any motives conferences so graduate the extent of circuits, as to drive men of families, of age, or infirmity of body, from their official spheres into private life, the conference will soon deplore in disgrace or ruin, such folly or wickedness. And if we have a scheme of itineracy in operation which can only live on such official havoc, I pray God to deliver us from such a moral Moloch. The truth is, that wherever steady habits and close thinking prevail, morbid excitement, and thirst for superficial novelty, yield to that intellectual and moral worth which are well tested. In such society, gray hairs and long tried worth are no disparagement to ministerial usefulness.

W. W. H.

We may find out the selfish stubbornness of our wills, unmortified desires, and earthly bent, in small crosses, when we do not in greater. Great crosses seem to furnish some excuse for complaint, and nature is more pitied than blamed for sinking under them; but small ones, fretting and galling us, afford no refuge against conviction





## BALTIMORE:

FRIDAY, APRIL 26, 1833.

Through the politeness of the President of the Ladies' Phebean Society, we have been favored with a synopsis of the receipts and disbursements of the Society, from its organization to the present;—from which is taken the following abstract, viz:

In the year 1830, they were enabled to distribute amongst the more necessitous of the traveling ministers and preachers of the Methodist P. Church, of the District of Maryland, \$220,00  
 In 1831, . . . . . 236,00  
 In 1832, . . . . . 170,00

Apprehensions for the present year, 1833, led them to believe that their funds for the year would be short of any amount heretofore annually distributed, and they determined to make an extraordinary effort. A very considerable stock of useful and beautiful articles were prepared, which were sold in the Saloon of the Athenæum.

By this measure they have been enabled to distribute \$269.75, to meet present necessities, and have deposited one thousand dollars in the Maryland Savings Bank, in the names of the "President and Treasurer of the Phebean Society, for the benefit of the worn-out itinerant ministers of the Methodist Protestant Church of the District of Maryland, and their widows and orphans"—intending it to be the commencement of a permanent fund for that very laudable purpose.

To gratify the curiosity of friends, we will add, that the neat avails of the sale of the articles, were . . . . . \$1161,19

Amount of ordinary subscriptions,

&c. received for the year, - - 90,50

\$1251,69

Which, with a little sum borrowed, \$18,06 enabled them to distribute \$39,75, more than on any former occasion, and fund the sum of \$1000: an amount as honorable to the industry, benevolence and perseverance of the ladies who were engaged in the work, as it is creditable to the liberal public who patronized their labour of love.

Amongst the contributors to the sale of the Phebean Society, were the Young Ladies at Derbyshire Vale Seminary—who presented, through the principal, (Mrs. Turner,) of that valuable institution, a neat collection of useful and ornamental articles, prepared at their expense, and by their own hands.

*Another Theatre converted into a Christian Temple.*

We learn that our friends and brethren of the Methodist Protestant Church in Norfolk, Virginia, have purchased the Theatre in that place, which is forthwith to be devoted to the worship of Almighty God. Are there not some liberal ones in other places, who will feel a pleasure in forwarding such donations as they can spare to enable our friends in Norfolk to pay for the house, and to make suitable alterations for the comfortable accommodation of those enterprising brethren and friends?

Any remittances in view of the above objects will be thankfully received, and sacredly appropriated to the same, on being forwarded to, and received by, the Rev. Dr. John French, or Rev. Miles Nash, Norfolk, Virginia.

## TO CORRESPONDENTS.

"Atlas" is received, but is not admissible—Bro. Jackson's communication is received, and will appear in our next—"Udolphus" is received—Bro. Stanton's communication is received, and will appear in our next—"Laicus on Divisions in Christianity," is on file.

The Minutes of the Maryland Conference will be ready next week—a few articles from which will appear in our next.

*From a late London Paper.*

DR. ADAM CLARKE'S LIBRARY.—The sale of the late Dr. Clarke's Library commenced on Monday sen'night. The works have generally realized high prices. A beautiful copy of the Biblica Sacra Polyglotta produced £57 15s. another copy £12. On the second day's sale several Wesleyan Ministers and gentlemen were present. The principal attraction with them appeared to be the Biblica Sacra Hebraica, Gr. et. Lat Munsteri volume I. (Genesis to Kings) Basil 1546. This was the copy of the Rev. Samuel Wesley, sen. and is full of manuscript notes by him, in his own hand writing. It has also the autograph of John Wesley. It was knocked down to Thomas Marriot, Esq. who for his zeal in collecting the works and papers of the Wesley family, together with those connected with the rise of Methodism, may be justly styled the Wesleyan antiquarian. This curious volume shows the labor of one of the greatest critics of his age. It has been several times collated with other versions. Each book is headed and concluded in Mr. Samuel Wesley's peculiar manner, with the dates when the notes were made, thus—In Nom. Domn. Incept. July 30, 1724—Wrote, Fin. Aug. 26, 1724. We understand that Dr. Clarke has given a particular account of this work in the manuscript he has left (revised by himself) for a second and improved edition of his "Wesley family." Those who have inspected the Bibla Sacra will fully corroborate the remark which Pope made in one of his letters to Swift, respecting Mr. Samuel Wesley, "I call him what he is, a learned man."

My great controversy is with myself, and I am resolved to have none with others till I have put things upon a better footing at home.

## MISCELLANY.

*From the Episcopal Recorder.*

## LOOK TO THE CONSEQUENCES.

"She is at liberty to be married to whom she will—only in the Lord."—1 Cor. vii. 37.

"That is a delicate point for me to decide upon, my dear Lucia," said one young lady to another as they sat working together; "but as you ask my opinion I will give it." "To the law and to the testimony, then," added she, turning to the holy Bible; "here, we are told, 'marriage is honorable in all;' but we are cautioned, yea, the apostle had power to command us, 'Be ye not unequally yoked together with unbelievers.' The Corinthians had written to St. Paul on this Subject, and he tells the wife who had become converted, to remain with her unconverted husband; (and vice versa, the husband with the wife;) there he gives advice to all, single and married: and lastly to widows; but the last paragraph of the sentence, 'only, in the Lord,' must be intended for all unmarried Christians, be they male or female; they are at liberty to be married to whom they will, 'only in the Lord.' Now I think a professing christian should never engage herself, or himself, to any one who is not also a professed disciple of the Saviour. But your case, my dear Lucia, is different from this; you were betrothed before you became converted, and St. Paul says, 'Let every man abide in the same calling wherein he was called;' now, you were called in a betrothed state, therefore, as your heart as well as hand are engaged, abide so; you will have many anxious moments, no doubt, on your husband's account: for how can two walk together except they be agreed; but I do not think you sin in marrying him who is not a christian, as you were engaged to him when the Lord called you. But I do think he and she sin who plight their troth after they are converted, to those who are unconverted."

The consequences are awful to those who are christians and marry those who are not, in ninety-nine cases out of a hundred. Many a woman is worried, and teased, and harshly treated on account of her religion until she becomes a martyr for it, and sinks into the grave under her husband's persecution. Yes, many; and consumption, affection of the nerves, &c. are said to be her malady; but the cause of her decline is known only to God and herself: and perhaps some intimate friend. And many a man is persuaded or laughed out of his religion by his worldly wife. But, above all, what misery with regard to their children! the one wishes them educated for heaven, that education fitting them for their duty on their journey through earth; the other fitting them for this world only, and leading them into all the ways of folly and sin.

"My children! oh, my beloved children!" exclaimed Mrs. Thompson as she wept in the bitterness of her soul on her sister's neck, "what will become of them when I am gone, and I feel life ebbing fast, their father is so great an opposer of religion? All the sacred instruction I could give my children was by stealth, for he forbade it. \* \* \* I have deep cause for repentance for having given my affections to one who loved not my God. But I love him yet, and pray you try to persuade him and my children to love religion." Mrs. Thompson was a meek, gentle christian: an intelligent and refined woman; and though every one saw her



husband was devoted to the world, and she devoted to her Redeemer, yet none thought he ever was unkind to her.

Ellen Lindsey debated awhile whether she should marry Mr. Rolfe, but he made so many fair promises, and had such a respect for religion, that she consented. About a year passed off comfortably, then he began to object to her going to church at night, saying, "night meetings I never did approve of; you go just for a recreation; these, fair ladies, are your parties." For a short time she persuaded him into compliance, replying, "well, dear sir, is it not a holy recreation, an edifying party? But methinks some night meetings you do not disapprove of; what say you, dear, to the ball at——?" &c. He smiled, and went with her to Church; she returned her thanks, and accompanied him to the next social tea party. But ere long Mr. Rolfe positively forbade his wife's going to church at night: then he began to ridicule religion: and lastly, he tried to make his children join in the sacrilegious laugh at their mother and her church.

The Rev. Mr. ——— married the beautiful, accomplished, and wealthy Miss Randall. Some of his brethren warned him to "Beware! she is not pious." "She must be so at heart," he replied, "she is too lovely a character to be otherwise: every member of her family doats on her, she is so amiable: and I hope ere long, she will be outwardly, what she is inwardly—a christian." Did she become as he fondly hoped? Alas! she refused to hear her husband preach: this was thought to be timidity; then she slipped away at family prayers; and lastly, she opposed his saying grace; he yielded to her beauty and loveliness, till, like the infatuated Samson, he was shorn of his honor.

Mr. ——— was a pious young man, but married a gay girl; he consented to accompany her a few times to the theatre and ball, but she coaxed for a few times more: then satan urged a few times more; his own heart now pleaded for the gratification of "the sinful desires of the flesh;" he became lukewarm in religion, and finally returned to the world he had renounced.

"She is at liberty to be married to whom she will—only in the Lord," replied Mrs. Matthews to a fine looking young man, who asked permission to address her daughter. "Dear madam, what do you mean; only to one who has joined the church, as it is termed?" "Yes, sir! I can give my consent to none other than one I believe to be a converted man; nor do I think she will." Miss Matthews was asked; was implored with tears and promises; but although she had been so particularly situated, that imperceptibly Mr. Wade had won her heart, her whole of earthly affection, she firmly refused to marry him, and remained a living sacrifice to Him who died for her. Great were her struggles for some months, but grace prevailed, and she lived happily and peacefully.

Miss Sanford was asked in marriage by two gentlemen at the same time, the one a devoted christian, the other a splendid worldling. Her heart coveted the dashing lover; her religion and her mother advised the plain christian. She yielded to the latter, saying, "I cannot give my hand to any but one on the Lord's side;" but it cost her many tears: however, she persevered, and rejoiced all her life that she had refused the evil, and chosen the good.

If christians would act more consistently in this matter, we think there would be more pious young men. What! love of an earthly being,

bring them to true religion? It matters not how feeble the means, so the good end is produced. The death of a loved being often brings a person to seek for the pearl of great price. And so may the wish to obtain the favor of a friend; God permits the weak and foolish things of the world to confound the wise.

Mr. Tremain offered his hand repeatedly to Miss Webster; at last she said to him, "I must be very positive, I see, or you will never let this subject rest. Well, I assure you I would sooner burn off my right hand than to marry one who is not a christian. However dearly I might love him, if he did not like my God, never would I be his." Mr. Tremain rushed out of the house, saying to himself, "If a mortal thus casts me off for the want of religion, what will my Maker do with me?" He immediately sought the Lord in prayer and reading of the scriptures, and ere long became a preacher of the cause he once disregarded.

Look to the consequences, christian, in this most important step of life! Better shed a few tears at "renouncing the sinful desires of the heart," in giving up a beloved being from a sense of duty, than have the heart-ache all your life, and tearful eyes every day, because a still more beloved husband or wife is going the broad road to destruction, while you are pursuing the narrow path to heaven.

From the Churchman.

#### MISSIONS.

Mr. Editor,—The following account of a missionary meeting held in Philadelphia, affords gratifying evidence that a new interest is awakened in behalf of those institutions of the church, which have more immediate reference to the propagation of the gospel; and that the plan of parochial associations, combining the different objects for which the several societies of the church have been organized, has received the sanction of the Right Rev. Bishop White, and of the several gentlemen who took a part in the proceedings of the evening.

It will be particularly gratifying to the friends of the proposed plan of general associations, to know, that an individual so distinguished as HORACE BINNEY, Esq. and so well qualified to form an enlightened judgment upon the subject, has given to the church the result of his examination, in an opinion decidedly in its favor.

Mr. Editor, the enterprise in which the church is engaged in common with all other churches throughout the world, is so sacred in its character, so benevolent in its design, and so important in its bearings upon the interests of the life that now is, and of that which is to come, that I often wonder with myself why it is that there should prevail any difficulty in rousing and fixing the attention of all Christians upon it. If the name of Jesus is to be "great among the gentiles," and in every place the incense of prayer is to be offered in his name, and a pure offering, and if that blessed name is to be magnified by the instrumentality of the church, going forth to "teach all nations," surely it is no less the privilege than the duty of those who call themselves the friends of the Redeemer, to take an active part in whatever measures the church may devise for the purpose. As a friend of the church, I hail with heartfelt satisfaction, the accession of such an advocate as Mr. Binney to the cause of missions. May that cause, involving interests infinitely more important

than the deliberations of our national Congress, soon secure the hearty, prayerful, persevering co operation of all the members of the church.

A FRIEND OF MISSIONS.

He is not here: for he is risen, as he said.—*Mat. xxvii. 6.*

What evil here befalls us more formidable than death? Yet death does through Christ lead only to our rising again. So was it with Himself; and so through Him will it be with us. He the first fruits, "afterward they that are Christ's at his coming." 1 Cor. xv. 23. What place can be more awful than the sepulchre, or than the chamber which is occupied by the body of our brother yet unburied? Let us think when we have occasion to enter that solemn scene, let us think of those devout followers of Christ who were guided by an angel to see the place "where the Lord lay." Let us think of their surprise when that place was seen to have been left by Him, of their joy when they were told not only that He was not there, but also was "risen, as he said." Might not we also then visit or leave the chamber of the dead, not with fear only, but with great joy; not so much with pain at a sight so grievous, as with gladness at a hope so full of glory?

Afterward, our Lord himself encouraged these devout women, saying, "Be not afraid." At first we may think it strange that at a sight so full of joy they should feel any fresh tendency to alarm. But there is in death so much to fear, that even the resurrection of the dead seems fearful. Nor should we be able to regard without awe as well as joy, any friend, however dear, who should so rise from the grave. And further, it is not improbable that there was seen in the appearance of our Lord, something of that glorified body, with which we may believe Him to have been then invested. So that we may account for the women being afraid as well by what they saw in Christ's person, as by what they knew of his death and resurrection.

What then will be our emotions when we shall see this same Jesus, manifest in this same glorious body, coming in the clouds of heaven, to pass sentence on all mankind? What power shall then allay our terror? what voice of consolation bid us "be not afraid!" His own, and no other. His own, which then shall say to those who now truly love Him, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. Then will their alarm be turned into joy, their joy such happiness as no words can express. Then will He not only remove all terror from their hearts, but fill them with all pleasure for evermore. There shall they see Him, see Him as He is, all great, all good; see Him, as He hath revealed Himself to be, to them that love Him, all love.—*Girdlestone.*

#### PRAYER.

Let not an impression of God's decree discourage thee to pray, or dishearten thy prayers; do thou thy duty, and God will do his pleasure. If thy prayers make not him sound that is sick, they will return and confirm thy health that art sound. If the end of thy prayer be to obtain thy request, thou confinest him that is infinite. If thou hast done well, because thou wert commanded, thou hast thy reward, in that thou hast obeyed. God's pleasure is the end of our prayers.

Quarles.





## POETRY.

*He shall sit as a refiner and purifier of silver. Mal. iii. 3.*

'Tis sweet to know that he who tries  
The silver, takes his seat  
Beside the fire that purifies,  
Lest too intense a heat,  
Raised to consume the base alloy,  
The precious metal, too, destroy.

'Tis good to think that well he knows  
The silver's power to bear  
The ordeal to which it goes;  
And that, with skill and care,  
He'll take it from the fire, when fit  
For his own hand to polish it.

'Tis blessedness to feel that he,  
The piece he had begun,  
Will not forsake till he can see,  
To prove the work is done,  
An image, by its brightness shown,  
The perfect image of his own.

But ah! how much of earthly mould,  
Dark relics of the mine,  
Purged from the ore, must he behold—  
How long must he refine,  
Ere in the silver he can trace  
The first faint semblance of his face!

Thou great Refiner! sit thou by,  
Thy promise to fulfill!  
Moved by the hand, beneath thine eye,  
And melted at thy will,  
Oh! may the work forever shine,  
Reflecting beauty pure as thine.

*By the grace of God I am what I am.—1 Cor. xv. 10.*

If my base heart from sin is riven,  
And to my Lord subdued,  
To thy rich grace the praise be given,  
Thou source of every good!

Ne'er did I bow, till I was stirred  
By influence from above;  
'Twas thine, by thy all-powerful word,  
My stubborn soul to move.

Yet I could love: by thine own hand  
With equal powers endowed,  
To mould my heart to thy command,  
And to thy will, my God.

And thou didst ope the world of light,  
And set in bright array  
Hopes, joys, and griefs, before my sight,  
To win me to thy way.

I saw, I knew, I felt, I feared,  
But strove with guilty power;  
Till thy victorious grace appeared,  
And thy redeeming hour.

Blest be that hour of conquering grace!  
To me be deepest shame!  
My heart be love, my life be praise,  
And heaven prolong the theme.

JOHN HOWARD HINTON.

## DIRGE.

She is gone to the land of the blest,  
From her prison of sorrow and night:  
She hath snatch'd Immortality's vest,  
And mantled her spirit in light.  
Eternity's harp in her hands,  
The ministering angels have crown'd her;  
By the throne-blaze of Godhead she stands,  
With a halo of glory around her!

She hath grappled and triumph'd o'er Death;  
And rush'd through the caverns of gloom  
She hath drawn the unquenchable breath  
That defies e'en the thunders of Doom!  
She hath stretch'd forth her gossamer wings  
O'er the azure of boundless repose,  
And drank of the nectarine springs  
Where the river of Paradise flows.

Then weep not, though thus she hath fled,  
In the blossom of beauty and prime,  
The flower is transplanted, not dead,—  
The sunshine of Heav'n is her clime!  
'Twere cruel to pray for her back,  
Since her glorified soul is at rest:  
Then weep not, but follow her track—  
She is gone to the land of the Blest!

## ITEMS.

## THE TEMPERANCE JUBILEE IN LONDON.

In the London Patriot we have a sketch of the proceedings in London on the 26th of February. The meeting was called by the British and Foreign Temperance Society. Lord Henley in the chair, who made the opening address. A magistrate had stated that in one Monday alone, he had 96 cases of drunkenness brought before him. During 1831 there were 4000 drunken persons discharged. Fifteen hundred pounds sterling had been paid by offenders of this description, in fines of five shillings for each offence.

Mr. N. E. Sloper read the report; since the Annual Meeting 1,311,250 temperance tracts had been issued in London alone. About 250 temperance societies had been established in England, comprising by the latest returns, more than 57,000 members. The first Temperance Society formed in England, in Lancashire, had now 17,000 members. Scotland had 380 societies and 55,000 members, and even Ireland had about 20,000 who had joined the standard of Temperance. In Sweden, the King, although surrounded by noble distillers, expresses his distinct approbation of Temperance Societies.

John Wilks, Esq. M. P. said that even the factory children did not suffer so much from labor, excessive as it was, as they did from intemperance. In Manchester not less than 300 children had been seen to enter a gin shop in one hour. Here was practical infanticide, as cruel as that we deplore in India. When we find the number of crimes perpetually increasing in spite of every effort, and the increase chiefly owing to intemperance, could we need motives to exertion? Already mercantile men were witnessing a decrease of consumption of ardent spirits, and an increase of sales of tea and coffee. It was delightful to think of the numerous meetings that would be held in America on the same day; and for the same object. At the Cape of Good Hope, Dr. Philip informs us that gin shops no longer exist, and a vast improvement is perceptible in the morals of the people.

The Bishop of Chester said he rejoiced that England had received this benefit from America. It is indeed a gratifying thing for a parent to receive a present from a distant child, a grown up child, it is true, but one that England never will forget. America borrowed the Bible Society from England twenty-five years ago, and now the latter borrows the Temperance Society. The Bible Society has taken deep root there and obtained a vigorous growth, and he hoped the other would prosper here.

Rev. Dr. Bennett said beer made a man stupid, but spirits made him mad; the one reduced the intellectual being into a mere log, and the other transformed the human being into an infernal.

P. S. Crampton, Esq. Solicitor General for Ireland, in his speech introduced a letter from Mr. John Bockett, a large distiller in London, conscientiously declining the business, notwithstanding his trade was never so productive as the last year. Nor would he even sell his establishment to be worked by another.—N. Y. Evangelist.

## GOOD NEWS FROM BURMAH.

Letters have been received from Burmah by the Rev. Mr. Malcom, dated Sept. 17, 1832, giving the pleasing intelligence that all our missionaries, Mr. Wade excepted, are in usual health. 87-100 persons have been added to the churches by baptism within the preceding seven months. The Four Gospels were printed, and ready for circulation, and the remainder of the New Testament was in good progress. Rev. John T. Jones, who sailed from our harbor about two years since, was to set out on the 23d of September for Siam, to commence a new Mission at Ban-Rock, the capital of that empire.

Christian Watchman.

## CUMBERLAND COLLEGE, PRINCETON, KY.

This institution of the Cumberland Presbyterians is represented as being in a very flourishing condition. It contains at present between sixty and seventy students, a large proportion of whom are professors of religion, of exemplary piety. The manual labour system is connected with the College and is found highly conducive to the health of all concerned in it. In this college many of the pupils read the religious periodicals of different denominations of Christians, and patronize the benevolent societies which aim to promote the moral and religious improvement of the community. As a Christian sect, the Cumberland Presbyterians are rapidly becoming more learned, useful, and influential.

Two of the students of this seminary of learning are expected to attend as delegates the Temperance Convention, which is to be held in this city on the 24th of May next. Should other Colleges be equally spirited, we should soon see a Continental Congress of Temperance Representatives, met for the reformation of our country, and to push their bloodless conquests through the world.

Philadelphian.

## INCREASE OF THE MAILS.

We have seen a detailed statement, certified by the Post Master of New York, of the weight of the mail which left that city for the South on the 3d inst. It comprises three portmanteaux and twelve canvass bags, amounting in the whole to 3318 pounds. The Christian Advocate alone weighed 1500 pounds. The letter from the New York office, accompanying the above statement, says: "This is not only a light day with us, but there is forwarded every day, papers and packages by two or three other (mail) conveyances which are not included; nor are the quarterly accounts included, which will weigh enormously." If, in addition to this load, Admiral Reeside has to drag with it, several acres of the New-Jersey soil, as the U. S. Gazette facetiously observed, we think he has an arduous task to perform, and has some claims to the clemency of the editorial corps.

Washington Globe.

## BUSINESS DEPARTMENT.

## Remittances on account of Third Volume.

J. Ebert. By B. Burgess, for John Lansdell, N. N. Cockerell, and Robert Eskridge. By E. H. Cook, for William Kirkpatrick, John Cook, and E. H. Cook. T. W. Hopper, J. D. Emory, George Ebaugh, Jr. \$3. By Daniel Gibbons, for James Mekill, E. B. Hills, and Hiram Blackman. N. Brady, Abner Linthicum, Benjamin Bryant, Daniel Murray, William Sumpter, Silas Hambleton, \$1, P. Howard, Andrew Dill.

## Remittances on account of Second Volume.

By E. H. Cook, for John Cook, Houston Windham, Thomas Dunn, and Thomas Harrison. By C. H. Hines, for Donaldson Potter, Jacob Heald, Andrew Dill.

## Receipts for Books—gratefully recorded.

James Meek,	\$20.00
E. H. Cook,	75
Jacob Squire,	15.00
Nicholas Dorsey,	4.50
Daniel Gibbons,	8.00
Avra Melvin,	5.50
R. B. Thompson,	4.73
Miles Nash,	3.27
Ira A. Easter,	5.00
Daniel Bromley,	10.00
J. S. Westwood,	25.00

## Letters Received.

E. H. Cook, B. Burgess, James Meek, C. H. Hines, Edward Mullikin, J. S. Westwood, Solomon Van Ranslear, P. Price, J. P. Turner, Hall Wilson, Thomas C. Brown, George Percival, Miles Nash, J. P. Bellamy, Orren Miller, H. Wills, "books have been sent," William Jackson, J. Olmstead.

## Books forwarded to the following persons, viz:

Stephen Taylor, Salisbury, Md. one box. John Smith, Philadelphia, Pa. one box. L. R. Reese, Alexandria, D. C. one box. Ira A. Easter, New York, one box.

## The Correspondent is credited for the following, viz:

J. Cameron,	\$1.00
Robert Stewart,	2.50
William King,	1.00
William Doughty,	1.00
J. B. Ferguson,	1.00
Jacob Cline,	2.00
T. W. Hopper,	1.00